

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 12.

NEW-HAVEN, AUGUST 22, 1835.

VOL. XX.

RELIGIOUS INTELLIGENCER,

NEW SERIES;

PUBLISHED

BY

NATHAN WHITING.

CONDUCTED BY A VOLUNTARY ASSOCIATION.

CONDITIONS.

The Paper is issued every Saturday, paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close.

TERMS.—To city subscribers, delivered \$2 50.—To mail subscribers, \$2 in advance; \$2 50, if not paid in six months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

For the Religious Intelligencer.

SANDWICH ISLANDS.

Extracts of a Letter from Mrs. Benj. W. Parker, Missionary at the Sandwich Islands, to a friend in this city, dated,

KANEHOE, OAHU, April 6th, 1835.

My Dear distant B.—I hardly know what to say to you; how can I write to you from this dark, lonely spot, and not enshroud you in the gloom and darkness that rests upon this remote and wicked corner of the earth? Shall I pass over the true situation of this people, consign to oblivion the woes and miseries of dying multitudes, and tell you of a day foretold, in which they are to "remember their miseries no more,"—shall I point you to the glorious things that are written respecting Zion, and concerning the Isles of the sea—the heathen Isles? Would this lead you to praise God and rejoice? would it? say, my dear B., could you then think of the heathen in peace, and composedly rest their salvation on the promise that "to them the gospel shall be preached"?—no, methinks you could not—you would still remember these are objects of hope, of expectation—things not yet realized—you would take courage—holy courage, and go forward; but you could not give yourself to joy and rejoicing. O, you would still feel with us that millions lay upon your hands and heart—you would feel oppressed—you would groan under the weight day and night, and your frail body and spirit,

would at times almost sink to its grave—would this be right? yes, legitimately it could not be otherwise; look at this dying world—are they not redeemed? Yes—is not the heart of God intent upon their salvation? Yes—and why are they not saved? Man, accountable man will not allow them to be saved; he and he only successfully opposes the will of God and of all holy beings, and sends millions after millions into the bottomless pit. O weep—every feeling heart weep—for your Maker himself wept over the sinner. My dear B. you must send us more missionaries: we languish, we faint, but we can't stop—no, not till the last pulse beats. Here are thousands who know not the way of life; some have heard and turned away from it like guilty sinners in your enlightened land; others have embraced, and are walking in the truth, but there is a dearth. Who, who shall instruct this whole nation? where are the teachers? where are the guides? A little handful of missionaries for all this people, and they are supposed to possess the ability to train this population for heaven, or are able to see them go daily into perdition;—but we are not adequate to either; we cannot see them die; we wither at the sight, and must die with them or you must send us help to enlighten and save them. We can never lift up our heads—we can never tune our hearts to millennial strains, until we see you coming out by thousands into all the earth. Christendom has not begun to do her duty, as she will yet see. If the church of God will not disperse of her own accord, she will be scattered by a powerful arm to the four corners of the earth. We wait with prayer to see what God will do, and wait not in vain; we shall pray Christians out into all the earth; our hearts are set upon it. You have but one short life to live, and why do you linger in this great work? The seasons roll only to accomplish it; the earth endures only for this. Come then let us all be at our duty, and soon we and all the ends of the earth will rest together, in heaven. Dear B. do all you can to send missionaries; urge, plead, and pray. This is the time accepted, the day of salvation.

We live in our large grass house, and know not what convenience is; we could not give a definition to the word. When we cannot cook any thing else, we can boil rice; when the mats are wet under our feet, we wait until they get dry; when it rains so that we must close the doors, we sit in the dark or fetch a lamp; when the hens get too many in the house, we drive them out, but they are soon in again; when the natives crowd in, we wait until they go out, for we have but one room; when we are sick both to-

gether, the one that can move makes the attempt—but kindly, we have seen but one or two such times since we have lived alone. When we are very lonely and feel quite sad, we wait until we feel better; if no body to pray with us, we pray alone; if we never from month to month see the sacramental symbols, we mourn, we drop a tear, and patiently wait; if from week to week we hear no language but one foreign to our ears, we shut up our senses to all these dear delights and wait; if sinners, such as heathen are, surround us day by day, until the sight of our eyes makes our hearts ache, we still wait; if we turn to our own dear native land and remember the Sabbath, with all its hallowed joys and privileges, the praying circle, the social fire-side, and the dear refinements of a civilized land, we still wait—yes, we wait for our own redemption, and for the redemption of these Isles, we wait until God shall take us to our home, and wipe all tears from our eyes. Few are the light afflictions of a missionary who is commissioned to preach the unsearchable riches of Christ—few compared with the value of a single soul—few and “light” compared with his future reward—few compared with his present consolations, and few positively for his days are but a span.

Extracts of a letter from the Rev. C. Forbes, missionary at Kuapehu, Island of Hawaii, dated November 8, 1834, addressed to Rev. J. Smith, of Delaware County, Pa.

“There is a great work yet to be done in heathen lands. The work is only just begun, and shall we now slack and let our hands hang feeble down, as though we had no more worlds to conquer? No; let us arouse manfully to the work.—These islands are only a speck among the thousands that are perishing, and yet there are more than 100,000 souls on these islands, at this late day, who do not come under direct gospel influence, because of the *fewness of missionaries*. Does this fact not speak volumes, my dear brother? Ungodly and unprincipled foreigners too are doing all they can to hinder the spread of the gospel. We must have more, more assistance here, or how can so few of us labor for all this field? And yet think of the thousands in Hindoostan, Burmah, China, Liberia, and Japan, Turkey and Africa, besides the multitudes of islands of the sea, some of them large too, where no missionaries are. Look at South America too, as much needing missionaries as any part of the world.—Ministers at home must take a higher stand than they have ever yet taken.—They must show to the world that they love the cause of Christ more than they do their salaries and fine furnished meeting-houses.—O, if half that is given for splendid meeting-houses, was but expended in carrying the gospel to the heathen, there would not be so great a lack of men and money. Shall the kingdom of Christ suffer because professing Christians wish to have fine churches? We feel thankful here if we can get a grass house without seats, or glass windows, or blinds, or well hung doors, or splendid pulpits to worship God in, and do not feel that He will be any the slower to visit us in a house without floors, and glass, and pews, supported by posts taken raw from the wood. I say we feel contented and happy thus to wear and be spent for Him who gave himself for us.

O, if ministers would only wake up and preach as though they believed the gospel of Christ! If they would only lay before their congregations the awful condition of the heathen, and the undisguised duty of Christians, without fear and partiality, God would bless their labors. But I fear many ministers are fearfully lacking in their duty. They can preach on a thousand other popular topics, but missions to the heathen are too unpopular, and come too near their purses. Some of their hearers perhaps would feel offended, and perhaps would desert them should they press duty so close as to trouble their consciences. May the Lord have mercy on those whose gold cloaks their consciences, who do not have their duty faithfully preached to them because they have so much money! How true it is that it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.—What a blessing it is sometimes to be poor!”—*Philadelphian*.

CHRISTIANIZATION OF INDIA.

A Speech delivered by the Rev. Alexander Duff, a Missionary, of the Presbyterian Church of Scotland, before the General Assembly of that Church, on Monday, May 25, 1835.

Sir,—I regret that the multitude of cases brought before this Assembly is such that more time cannot be devoted to the important subject now before us. No case can be found to possess greater magnitude in the light of heaven than that which regards the conversion of 130 millions of idolaters. It is my object, however, as briefly as possible, to take advantage of the time allowed in order to represent the case with regard to the difficulties in our way, and the mode resorted to in overcoming these difficulties. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant. But as the great thing now is to ascertain the mode of meeting the difficulties, I shall start at once into the subject. I shall therefore suppose that the great object is to make known the Gospel of Christ among the people, and that one goes forth to India filled with inextinguishable zeal, and resolved as directly as possible to make the proclamation—that he has landed in that part of the country which I know best, and shall chiefly refer to, Bengal—that he directs his attention to the native language, and in a few years having mastered it, goes forth to make known his proclamation. I have thus introduced the subject that thus we may know the nature and kind of the difficulties that present themselves, without which we fight in the dark in meeting them. Time will not permit a full exposition of the subject; I shall therefore only refer to the leading facts.

One of the principal difficulties which presents itself is this, that this people at once come forward and ask a missionary for his authority. The mass of the people indeed are miserably ignorant—as ignorant and brutish as the stocks and stones around them—but go where you may, the more learned part are interspersed throughout the community, so that you can address no audience without having some of those among them. They are the leaders of the people, who bow down before them as before Gods, and these you must meet in order to impress the mass, and if you cannot meet these, your authority goes for naught. These say, “We have a religion of our own, we are satisfied with it, and you have one of your own.” They will acknowledge that yours is the best for you, but we do not want it. But if we assert then that ours is better than theirs, they ask, “What is your authority, where is your commission? Ours is from God; yours is from God; who is to judge

betwixt us?" This stops your mouth, and what are you to do? At home we have evidences that prove irresistible in showing our authority—evidences which at home are found to be irrefragable in proving even to the infidel his absurdity in rejecting it. You bring forth these evidences, the *historical* for instance—how will these tell on a people who know nothing of our histories? "We have histories of our own," they will say, going back for four millions of years; you are children of yesterday. Take the argument from *miracles*—when understood aright, it is invincible. They say, however, that they have more stupendous miracles than we, and if magnitude alone be considered, they say true. But miracles form a part of their *theology*, and they know not how to bring them forward to attest a *doctrine*. You take the evidence from *prophecy*, and where is the impression? The country where they were uttered, the people to whom, the circumstances in which they are fulfilled, they know nothing about, and the argument falls powerless upon them. Take the *internal evidence*—you are still farther from your purpose; they cannot understand what you mean by internal evidence. This drives a man to a feeling of helplessness; and if he is a man of sense without wild enthusiasm, he will exclaim, "O that I had the power to establish my authority, and get a hearing from these people!" Hence the necessity of communicating general knowledge to the mind of that man. We know when our Saviour went forth, and was asked "Where is your authority?" he said, "bring hither the maimed and the sick, and the lame and the blind." He could say to the lame "Walk," and to the blind, "Receive your sight." "There is the test of my authority." We cannot work miracles; you cannot convey the power of working miracles; but it is not impossible for us to convey that knowledge which enables us to comprehend the evidence from miracles. Will you refuse us the power of communicating that knowledge? Will you hold it detrimental to christianity to do so?

Perhaps, instead of asking your authority, they begin to argue, and you find their modes and principles of arguing are totally different from yours. You find yourselves in the middle ages of Europe, and the old scholastic distinctions are brought back to your recollections; and if you enter their fastnesses of argument, you might as well be contending with the angelic and irrefragable doctors of older times. You have no common ground; you are driven again to extremities, and to exclaim, "O that I had the power of communicating the elemental principles of knowledge, that from them I might rise to higher results!"

Perhaps they go on a different tack:—"We have not only religion, but systems of learning, and we do not want any thing of yours; we have astronomy, and law, and geography beyond what you possess;" and hence, these men look down on us with a proud and disdainful complacency. And if you look to the mere magnitude of the thing, they have stupendous systems of learning. Even their very geography is a stupendous system. If you take the globe, and suppose an island surrounded by an hundred thousand miles of ocean, and that, by their continents with alternate oceans, till they reach five times the distance between the earth and the sun—oceans of sugar cane juice, and wine and milk, and what not—compared with our puny geography, is not this a stupendous system? It is only about two years ago that, in one of their newspapers, the editor began to give literary and scientific, as well as political intelligence; but he gave their own, not ours, and at the end of the article he says, "Look and judge between them and us;" and the climax was that the whole system of European learning was a single drop somehow surreptitiously drawn from the great ocean of Hindoo literature. You are thus tossed about, but now a gleam of hope strikes in, where you find what reverence they

pay to these systems of learning, and discover that they are all with them *sacred*, as sacred as their theology. And I do crave the special attention of the Assembly to this peculiarity; for it is *this* that has given a zest and power to the communication of knowledge which it would not otherwise possess. All their systems, geography, astronomy, metaphysics, and law—the whole of them are conceived in their charters, their books of divine authority. They all claim the same divine origin—the same infallibility. So that, if you could prove to them the falsehood of any of those systems, you would thereby shake their confidence in the whole. Let it then be understood, and forever remembered, that in India all these systems are strictly theological, so that, if you can demolish their geography, it is not the demolition of a physical error, and the substitution of a physical truth, but, in their apprehension, it is the demolition of a theological error, and the substitution of a theological truth; and this gives a sanctity to all learning, which it has not in any other part of the world. I crave your special attention to this peculiarity, that if you only give useful knowledge, you are thereby demolishing what with them is regarded as sacred, so that the education thereby given is strictly religious education, all education being regarded as religious or theological; and, therefore, if you could communicate but general knowledge, you would succeed in demolishing and upsetting the whole, so that, by the time you had conveyed an extensive range of useful knowledge, you would have wrought the effect of throwing down the hideous fabric of their systems, and dashing them to atoms—you would not leave a shred behind. It is this that gives to the mere dissemination of human knowledge, in this case, such awful importance, and makes it such an engine in breaking down these idolatries and superstitions.

But in attempting to preach the gospel directly, other circumstances occur which force upon the mind of the proclaimer the necessity of resorting to other modes. He soon finds that the greater his zeal is, the worse for himself. He cannot stand that burning sun as the natives can do, nor the exposure at all times and seasons to that climate which they do; soon his own activities are dreadfully impaired, when he goes forth on the morning or evening, and if he should want a number of hearers, he must seek for them; it is not the great, the powerful, the wealthy, that he can in this way address. They will not, in general, come to you. Where there is a thoroughfare, you must take the shade of a tree, or of a bungalow, and there address yourself to the passing crowd, if you want to get a hearing from them. Consider the disadvantage under which a European labors. He knows not who they are to whom he speaks—they come, they look, and away they go. Another party succeeds another, and from the beginning to the end of the discourse, there may be a succession of a dozen such parties; and what kind of fragmentary knowledge is thus communicated? Could you follow the a to their homes, resorting to farther explanations, you would teach them something; but this the European cannot do. Thus is the conviction forced upon him, that if the Gospel is to be proclaimed with power at all, it must be by the natives themselves. And if he is not utterly blind, he will soon find that what he reckons perfect knowledge of the language is not so reckoned by them. We may master the language in books, speak it, nay, understand it grammatically as well as the natives, but still there's something overlooked. I appeal to an English audience, if a Frenchman were to come over to-morrow, and, after a year or a year and a half's study, were to preach to you, I appeal to you if, even in a civilized country, there would not be many peculiarities of idiom, and oddities of pronunciation that the audience would carry home, dwell upon, and circulate; and I appeal to our brethren from

the Highlands, whether, if an Englishman were to study for a similar period the Gaelic, and were to preach in it to you, how you would look and stare. The people would say, "He may be an excellent man, but he is a bad Gaelic scholar." O! there is that in the tones of a foreigner's voice which falls cold and heavy on the heart of a native; whereas there is something in the tones of a countryman which comes home and touches the heart, and causes it to vibrate. These all stand in the way of European agency when going forth directly to proclaim the Gospel in India, and it forces upon us again the necessity for having recourse to native agents. They can stand that sun, and bear exposure to that climate; they can locate themselves among the natives as we never can; and having the thousand advantages besides of knowing the feelings, the sentiments, the habits, the modes of thought, can strike in with arguments and with imagery which we know not of. It is thus that a man going forth with the full intention of doing nothing, but exclusively preaching the Gospel, finds himself, in such a country as India, compelled to think of other means of accomplishing the same end and work. (Hear, hear.)

Now, as to the modes of overcoming these difficulties, I have stated that the giving of useful knowledge will demolish the ancient superstitious of India; and it is cheering to think that the grand experiment on this subject has been made in the metropolis of India. There was founded about eighteen years ago a Hindoo college, for educating youth for science, apart from religion. This was a means of ascertaining the power of European knowledge in demolishing Hindoo superstitions. The result was, that for the last ten years, class after class has issued forth from this institution, who, by the course of study pursued, were alive to the absurdities of their own systems, viewing them as a mass of imposture, the Brahmins themselves as deceivers, (to which class many of them belonged.) But no morals or religion being taught there, young men went about in a state of mind utterly blank as regards moral and religious obligation, being infidels and sceptics of the most perfect kind, believing nothing, believing not even in the existence of a Deity, and glorying in their infidelity. To this class of persons much attention was directed some years ago; and I refer to their case as illustrative of the mode of accomplishing our great end. These were a class of persons of whom I knew nothing at first, but got acquainted with them by degrees, going to the College myself, meeting with them in agency houses, as clerks or copyists, and having found that they raved and raged against all religion, and scoffed at Christianity, and having represented to them the irrationality of scoffing at what they did not know; and such was their contempt for a missionary, that they thought him fit for nothing but to stand at the corners of the streets and speak to the lowest castes of the people, the pariahs and such like. They had the most profound contempt for such a missionary, and would not give him a hearing for a long time. It was in reference to these young men that the lectures were given, of which the Assembly has heard before. Few would listen to any thing of Christianity. They insisted that I should prove to them the being of a God. They said, what do you mean by Christianity? You say it is a revelation from God. A revelation from God! That means in our estimation a revelation from nothing: Prove that there is a something from whom this revelation could come, and then we will hear the substance of that revelation. And I mention this to contrast it with the case of the North American Indians. From their case has been drawn the theory of missions. When the existence of God was attempted to be proved to them, they in substance answered, "I don't do you think we do not believe it?" Such a procedure was in consequence given up. On this the-

ory they seemed to have acted in India. Well, should we say to the young men now mentioned, "Gentlemen, I cannot tell you any thing of the being of God, and came among you to preach Christ, and if you will not listen to me I have done with you." The natives would at once retire, and say, we have done with you. But does not common sense say, "Meet these men on their own ground, and displace the obstacles that prevent you from getting a hearing?" Accordingly, the being of a God was first entered upon. And what is called the demonstrative argument, from design, did not tell so strongly as would be expected. Having found that, from the metaphysical cast of mind of the Hindoos they became masters of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember young men mastering them in our universities, I resorted to a mixed mode of stating the metaphysical argument, and after that statement all doubts vanished, and the young men declared, "We believe there is a great First Cause, the intelligent author of all things." Proceeding to the evidences for revealed religion, these young men had studied our histories, our first principles of knowledge, and could comprehend a historical argument—the argument from miracles, or from prophecy. They said, "We will not hear aught of Christianity till you show us your authority." To these we could show our authority, and make them to understand it. And as an exemplification of their quickness of mind, I shall only state, that, on the subject of miracles, these young men, night after night, brought forward the old and exploded arguments of Hume, and night after night, on the banks of the Ganges, had I to combat the arguments of that great but misguided man.

When they said, we now believe in your authority, and we came to the announcement of the message, to the grand object of expounding the great doctrines of Christianity, it was then, as might have been expected, that the first impression began to be made. It was when unfolding the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became touched, and when unfolding the inexpressible love of the Redeemer to our apostate world, that another heart became affected, yea, melted under the power of the truth. It was when the message was announced that conversion did take place, and I must add, that in the case of some of these individuals, there was manifested an exemplification of the power of Christianity, such as I have seldom seen at home.

The third one that was baptised, and now conducts an institution far up the country, was a peculiar case from the trying circumstances attending his separation from his friends. Ah! could any of you have been present, you would have seen what Christianity could do even for a poor brutish idolater. It was about nine in the evening, and if any one here has been in that country, he will know what it was, when I say that it was in the full effulgence of an Indian moon, whose brightness almost rivals the noonday glory of the sun in this northern clime. Two or three of us went along with this individual to witness a sight never before, and perhaps not soon again to be seen by Europeans. It was most trying; the brother of this young man came up to him, and looking at him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace on his family (which was a most respectable one.) He appealed to him by the sympathies and tenderness of a brother; but that young man listened, and simply in substance said, "that he had found out what error was, and what truth was, and he was resolved to cling to the truth." Then the brother finding that this argument had failed, asserting what might be called the authority of the elder brother, endeavored to show what power he had over him, if he would bring this disgrace

upon them, but the young man adhered to the same simple declaration, "I have found out error, and I have found out truth, I have resolved to cling to the truth." He also held out allurements and bribes. There was nothing, no indulgence whatever, he would not allow him, in the bosom of the family—indulgencies prohibited and regarded as abhorrent in the Hindoo system—if he would only stop short of the last and awful step of baptism—the sealing of his conversion. He still adhered to his declaration—(strong sensation throughout the house.) It was now when every argument had failed, his aged mother, who had all the while been present, though we knew it not, at that crisis, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive. The young man was much affected, and shed tears. He held up his hand to heaven, and simply said, "I cannot stay;" and it was the last time he ever saw his brethren or his mother. (Hear.) I could not help feeling that Divine grace is sovereign. If it be said that the Hindoo character is avaricious, Divine grace is more powerful still, and has conquered it: if it is feeble as the shifting quicksands, Divine grace can give it consistency and strength—can make the man who is weak powerful—the feeble Hindoo a moral hero. What signal testimony do such cases bear to the power of the glorious Gospel? (Hear.)

But, I will refer briefly to our own institution. It has been already shown, that the communication of useful knowledge is enough to demolish the superstitions of India. You will say, is it good simply to destroy, and not build up? We say, No. Is it good only to expose the hideousness of their system, which is as a reservoir of the impurities of ages—to leave the mind a dark, a blank and barren vacuity, instead of a fair surface, breathing the fragrance of Paradise? We answer, No. Hence our institution was based on the solid foundation of Christian principle; throughout it is cemented by Christian principle; and our object has been, while we communicate the knowledge which can destroy, to give also that knowledge which can build up. In this manner your institution was founded; and the system of instruction pursued in it is here termed the interrogatory, the explanatory, or intellectual system, introduced with such modifications and varieties as the different circumstances demand; and the introduction of this system did, as much as any thing else, raise it up into popularity with the Europeans and natives in Calcutta. This gave an enthusiasm to the boys, which called forth the attention of the parent and the European community,—so that, day after day, we had visitors to witness our operations; and as the result of our determination to communicate Christian knowledge from the beginning, we now find, that after five years the whole of the young men have become as *perfect unbelievers in their own system* as the young men of the Hindoo College, already referred to; and they have become, at the same time, as *perfect believers in Christianity*, so far as the *understanding or head* is concerned—aye, and in some cases there is a working of a higher order, and it is now probable, that under God's blessing, several of these will come forth as candidates for baptism, and for something more; and it is cheering to think, that, from the last accounts, one of the most talented young men in the first class, a Bramin of the highest caste, has voluntarily offered himself as a candidate for baptism, and for the work of the Christian missionary. This is the natural tendency and working of your institution. (Hear.) It was to meet the difficulties in the way, by placing the communication of knowledge in the hands of natives, and raising up adequate instruments for doing that which we never can accomplish.

We say, then, who can lay any thing to the charge of this proceeding? Are the millions of India to be brought under the power of Christian truth? And is

it not worse than chimerical, for 50 or 60 foreign agents to come forth to preach the Gospel to 130 millions of human beings? If, then, it is to be preached at all, it must be through a supply of qualified native agents. And must it still be proclaimed by foreign agents solely and exclusively, laboring under the thousand disadvantages of a stammering tongue, and broken accents, and rude speech, inadequate, insufficient, and imperfect? or is it the part of sound sense and sober reason, that we have it perfect, adequate, and efficient? This latter thing is the very object the General Assembly has designed to accomplish. It is not, as is slanderously reported by many, to keep the Gospel in the dust, and in the back ground. Yea, our heart's desire, and prayer to God, is, to raise it from the dust to the highest pinnacle of elevation. Our object is no longer to be parties to a system that does it imperfectly and inadequately; but we shall, in the midst of evil and good report, go on, in the even tenor of our way, until we demonstrate to the world that it is our object to render the preaching of the Gospel ten times more efficacious than it has ever been in India. This is the vindication I offer of our mode of procedure, and let it no longer be said of us that we go forth only as schoolmasters. (Hear, hear.) Schoolmasters are necessary as auxiliaries to the accomplishment of this higher object; and let us adhere to it, with a view to higher ends, and under God's blessing we shall succeed.

As to the effect of this system and the disposition of the natives towards the Government, let me remark, that if you give the people knowledge without religion, it is the greatest blunder, politically speaking, that ever was committed. They will have access to our English literature, in its whole range, and being driven out of their own systems, will become infidels in religion, and possessed of the most disloyal sentiments towards our Government. I heard the most rebellious sentiments from some of the Hindoo *protéges* of that government; but as soon as some of them became converts through your agency, they changed their tone towards the government—their bowels yearned over the miseries of their countrymen, and their spontaneous feeling was, "Ah! woe to us if the British government were destroyed, and the Hindoo dynasties restored! The first thing will be to cut us off, and what will then become of our country? We pray for the permanence of the British government, that under the shadow of its protection we may disseminate the blessed knowledge of Christianity among our brethren, that knowledge which alone maketh wise to salvation." So strong did this appear to the present head of the government in India, that, instead of looking on us, as enemies, we were regarded as the best supporters of the British power.

(To be continued.)

Miscellaneous.

The following is an extract from one of the series of sermons by the REV. EDWARD BEECHER, *President of Illinois College*, published in the "National Preacher," ON THE NATURE, IMPORTANCE AND MEANS OF EMINENT HOLINESS THROUGHOUT THE CHURCH.

The great desideratum of the present age is not a plan of action. The time was, when the church slumbered over the great work of converting the world. When there was not only no action but no plan. And on awaking from the sleep of ages, the first great duty to be performed was to survey the mighty field of effort, and to lay out and mature plans of action. But this work no longer remains to be done. No doubt the plans of the present age are yet imperfect, and will be improved, but that they

include all the elements of successful effort cannot be denied.

The great desideratum, then, of the present age, is executive energy, to carry out existing plans to their full results. The vast machine is made, and now we need a *strong mainspring*. We need *executive power* in the church. Letting our plans of action remain the same, by increasing this, we may increase their efficacy a thousand fold.

What then are the elements of executive power? They are *high degrees of moral courage, a self-sacrificing and self-denying spirit, and adequate pecuniary resources*.

But in all these respects, the church at the present day is greatly deficient, and nothing but a standard of holiness such as has been described, can make good the deficiencies. Let us then for a moment look at these points in detail.

In the first place there is most manifestly a *great want of resources* to execute fully the benevolent enterprises of the day.

Not that the church has not adequate resources, if she would employ them, nor that her contributions are not great in comparison with nothing. But they are small indeed, when we view the emergency of the case and the work to be done. Think of all that must be effected before the world is converted to God. Think of the millions of China, and of Burmah, and of the whole heathen world—of the Bibles, and tracts, and missionaries, and schools that are needed at the present hour. Think of the wants of even christian lands: yea of our own country; of the efforts needed to roll back the tide of error and vice—to sustain the great cause of universal education, to provide the means of grace for all the community, and secure their conversion to God. Look at these things, and see how little we have *really gained* on the progress of sin and moral death *on the earth taken as a whole*, in the last forty years; and is it not obvious at a glance, that *much more must be done than has yet been even thought of*, before the world is converted to God? Look now at the expenditures of earthly governments for temporal purposes; look at the energy, and enterprise, and expenditures of the commercial world for internal improvements, and commerce, and compare with these the efforts and expenditures made to establish and maintain the government of God on earth, and to convert the world to him, and are they at all on the same scale? Do the means bear *any proportion* to the end? Alas, they do not. And on the present scale of action *centuries on centuries must elapse* before the world is converted to God.

Turn now, from this general view, to specific facts. And here again I ask what feeling more common or more painful to those engaged in laying out the benevolent operations of the day, than that they cannot act up to their sober convictions of what the glory of God now requires, for the want of funds? Nay, I might ask, what single benevolent enterprise of the present day is not limited, painfully limited in its operations, for want of funds? As vast fields of effort, and the wants of a dying world rise before the mind, how easy to plan, how easy to show what the *glory of God and the public good demand*: to show how knowledge may be diffused; society elevated and reformed; the cause of education put on a basis such

as is demanded by the exigencies of our country, and the great work we are called to do in the world; how Bibles and other religious works may be multiplied, until they fill the land and world, and how the glad tidings of salvation may be proclaimed in every quarter of the globe. It is easy to show how all this can be done; and to any one who gazes on the work, and thinks of the worth of souls, how strong the impulse to rise and do it. But O, the keen conviction that, like a sword, cuts the soul—that funds to do the work on an elevated scale, a scale worthy of God, *cannot be had!* I do not overlook the truly liberal spirits of the day; I thank God that they exist. But how many worthy coadjutors have they in so great a cause? Alas, it is a painful, a mournful fact, that *THE CAUSE OF GOD DOES NOT, AND CANNOT COMMAND RESOURCES, AS DO THE GREAT WORLDLY ENTERPRISES OF THE AGE*. For a system of internal improvements in a single state,* twenty-two millions of dollars is freely given; but to redeem millions of immortal souls, to change this whole world to a garden of God, when was an item of expenditure so liberal ever thought of? And are not such expenditures deserved by the cause? Let eternity answer.

Ought not, then, the state of things to be such, that *any thing which is really demanded by the glory of God and a dying world, can be done?* Are the interests of human governments vast enough to command all of the resources which they need for any enterprise in peace and war, and ought not God to have actually all that he demands for his government, so that nothing shall be needed but to state what *his glory really demands*, and to call for the amount?

Who can for a moment deny that such a state of things in the church is right? that it is reasonable? that it *ought to be*? What does God think on the subject, when he looks down upon those whom he has redeemed by the blood of his own Son, and who are his by a covenant of everlasting love, and who have given all that they have, and all that they are to him? When he reflects on eternity, and the greatness of his cause, and all its glorious results, does he not feel that it deserves all that man *can* do? and are not *his feelings THE TRUTH*? The church, then, *must be brought up to this standard*, or she can never see things as they are, or sympathize with God.

But how shall it be done? By urgent and incessant appeals for funds to *hearts divided, lukewarm, worldly?* or by elevating first the moral state of the affections, and then relying on *spontaneous action*, as an inevitable result of the change? Plainly the latter.

There is a *state of mind, which if first produced will secure all else, and that not by importunate urgency, but by the spontaneous impulse of ardent and overflowing love*. It is that SUPREME DEVOTEDNESS TO GOD, ALREADY DESCRIBED: a state of mind which *changes the self-denial from the side of giving, to the side of not giving*, and makes it essential for our happiness to do all that we can for God. Rare as this state of mind is, it is a reality, and when it exists, it has inconceivable power. For if the cause of God is actually dearer to the heart than all besides, if to promote it is a source of the highest and purest happiness, how can we help giving? If its prosperity is

* Pennsylvania.

identified with all the warmest and fondest wishes of the soul, can any thing be enjoyed whilst this declines? Of what avail are wealth and ease to impart happiness to a man whose supreme end is the glory of God, and who longs for it as for the highest good? How can he enjoy them so long as his main purpose is not attained? He cannot. He will freely, joyfully, and delightfully give them up, and any thing else, for the glory of God. If he loves him better than father, or mother, or brother, or sister, or wife, or child, yea, than his own life, what will he not do to promote his glory?

Let us illustrate the principle by a parallel case. Look at that father—his heart is bound up in a son, an only son. He loves him with an intensity of affection which words cannot express. He too repays his father's love, and approaches manhood with a fair promise of eminence and usefulness. In crossing the ocean he is shipwrecked on a barbarous shore, and becomes the slave of cruel men. A vast sum may redeem him. But perils untold await him who goes to seek his rescue, and all shrink back from the enterprise. Intelligence is brought to his father; and now mark the operations of parental love. Does he sit down coolly and calculate profit and loss, and grow pale at the thought of dangers, and hesitate as to leaving home, and friends, and ease? Nay, can you keep him at home? Of what avail to him are wealth, and home, and ease, as the thought of his son, his only son, his highest earthly joy, rises before his mind? Detain me not, he will say. I know that dangers await me, I know the enterprise is full of peril, and to redeem him may demand my all. But shall I balance mere wealth against my son, and such a son? No, let it go; and as to ease or the society of friends, how can I enjoy them without him? How can I enjoy ease, or friends, or the pleasures of civilized society, whilst he pines in cruel servitude, in a savage land, without a friend to console, or aid to endure his woes? Impede me not; I cannot, I will not be detained, I will go for my son, I will seek his rescue; even death is better than to live and mourn his loss. Such feelings and such conduct are no fiction. Mere natural affection has impelled many to do even more than this. And why? The object of which they were in pursuit, *was to them worth more than all else*, and therefore, *to give up all for it was no sacrifice*, it was essential to happiness, and not to give it up would have been a *real hardship*, as involving the loss of that which was worth more than all besides.

This state of mind is the great mainspring of all energetic undivided action. It is what is meant by the *ruling passion* of the soul. It leads the ambitious man to give all for power, the miser all for gold, the voluptuous all for pleasure, and the patriot all for his country.

And will not a corresponding state of mind produce the same results as it regards the cause of God?—Cannot a ruling passion stronger than death exist in relation to this also? Is it of less worth than human objects, for which men so easily make sacrifices and suffer and die? Cannot God be dearer to the soul than any human object? Ought he not to be? Does he not deserve a love in comparison with which all earthly love shall disappear? Can gratitude even for REDEEMING LOVE gain no such mastery over the soul?

O no, the cause of God does not furnish the only

solitary exception to this universal law. Nay, here, and here only it can exert its highest power. Here the whole soul may be poured out in tides of mighty love. A love stronger than death, that many waters cannot quench, or floods drown, and in comparison with which all the substance of one house shall be utterly despised.

Not only may it exist—it has existed. It was the moving spring of Christ himself, when he offered up his own life for a guilty world. Prophets, apostles, and martyrs, have felt its power; it led Paul in triumph through losses, and reproaches, and suffering, and death, to a glorious crown of life, after he had proclaimed through the earth the glories of his Redeemer and God. And LET THIS SPIRIT BUT ANIMATE THE CHURCH AGAIN, and there will be no need of urgency to induce them to give. You cannot prevent it. They will first offer themselves, and then pour out all that they have, into the treasury of the Lord; and do it fully and joyfully, and with a perfect heart. Such are the offerings that God desires, and on such a spirit will he look down with a fullness of joy; for *the Lord loveth a cheerful giver*.

The great truth, then, on which the whole subject turns, is this, *Resources are not wanting in the church; nothing is wanting but a state of mind which will render it impossible to be happy, what ever else they may have, till the world is converted to God*. Produce this state of mind, and it will produce all else. It will settle all cases of conscience, and difficult questions as to personal expenditure and retrenchment. A holy heart, longing intensely for the glory of God and the salvation of man is the best causer in such cases.

THE COST OF WAR.

What a picture of horror does the following brief statement present! What blood spilt! What money expended to enable man to butcher his fellow man! but this sketch does not exhibit one half of the cost—the incalculable price paid for war. The sacrifice of morals—the eternal loss of souls, which it ripens for woe and sinks to perdition, are not taken into the account.

"Since the year 1,000 there have been 24 different wars between England and France, 12 between England and Scotland, 8 between England and Spain, and 7 with other countries—in all 51 wars! There have been 6 wars within 100 years, viz:

"1st war, ending 1697, cost £21,500,000. 100,000 slain, 80,000 died in famine.

"2d war, began 1702, cost £43,000,000. Slain not ascertained.

"3d war, began 1739, cost £48,000,000. Slain not ascertained.

"4th war, began 1756, cost £111,000,000. Slain 250,000.

"5th. American war, began 1775, cost £139,000,000. Slain 200,000.

"6th. Last war, began 1793, cost £750,000,000. Slain 2,000,000 amongst all the belligerents.

"At the conclusion of the war which ended in 1697 the national debt was £21,500,000. At the conclusion of the last war, in 1815, the national debt amounted to no less than £1,050,000,000."

London Times.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 22, 1835.

COMMENCEMENT.

Once more the "anniversary week" of the venerable university in this city has gone by with its usual concourse of strangers from all parts of the country, and with more than its usual interest. On Monday, the examination of candidates for admission to the college classes was commenced, and on that and the following day, more than eighty were admitted.

On Tuesday at 12 o'clock, M., the literary exhibitions of the week were commenced with an oration before the Phi Beta Kappa Society, by the Rev. William W. Andrews, of Kent. The orator, though a young man, and called to speak with less opportunity for preparation than has been usual on such occasions, well sustained the expectations of the audience. His discourse was admirable in style, and full of just and impressive views of some of the dangerous tendencies of the age in respect to law and good government.

In the afternoon and evening, a crowded assembly in the College Chapel, attended to the anniversary exhibition of the Theological Department. The order of exercises will be found below. Much satisfaction was expressed by ministers and others present, and we have not heard, as yet, one word of distrust. Some, we know, who have been suspicious in regard to the doctrinal soundness of the Seminary, were happy in finding themselves disabused. The dissertation on "the Scriptural view of Divine influence," was generally spoken of as particularly satisfactory.

As this is the first exhibition of the kind in this institution, and as the form and character of future exhibitions may depend, to some extent, on the expression of public sentiment in regard to this, we may be allowed to throw out some critical but friendly remarks.

The loudest censure which we have heard, respects the length of the dissertations. If, on future occasions, the writers, instead of being allowed each twenty minutes and upwards, shall be obliged to dispense with introductory observations and rhetorical appeals, and to confine themselves to fifteen or twelve minutes of simple statement and argument, the exhibition will be at once more useful and more attractive.

Generally, the speakers manifested a want of drilling in elocution. Sometimes there was a want of energy and distinctness in the utterance, which a little more attention on the part of the teachers, or a little more mutual instruction would have remedied. Some instances of false pronunciation were hardly excusable. "Discourse," for discourse,—"*dem-onstrate*," for demonstrate,—"*truthes*," with *th* hard, instead of truths,—ought not to be heard in the chapel of Yale College.

The subjects were some of them admirably chosen. Others were rather too general and comprehensive; and others were more fit for a popular harrangue on commencement day, than for a grave theological dissertation. There was only one, or at the most, there were not more than two of the dissertations, that could be considered as belonging to the department of biblical

literature. To secure a proper variety and appropriateness in the subjects, there should be an equal division, or a division as nearly equal as possible between the departments of biblical literature, didactic theology, and pastoral duties. And to secure a proper precision and conciseness, the subject assigned to each writer, should be one distinct topic, ordinarily a question to be answered in a direct didactic style. The exercises in the evening were very much of this character, and thus it was that they were so deeply interesting.

On the whole, the defect of the exhibition, so far as it was defective, was that it did not show, as it ought to have shown, sufficient attention and care on the part of the teachers in getting it up. It had too much the appearance of a voluntary exhibition got up and arranged by the students without aid.

The performances of the graduating class on Wednesday, fully sustained the character of the institution. We have only to express our regret that the old practice of exhibiting "dramatic fragments," under the name of dialogues, is not yet entirely abandoned. It is beneath the dignity of our venerable *alma mater* to exhibit her graduating sons upon the platform, spouting broken-winded blank verse, and brandishing naked daggers, for the edification of the little girls in the galleries and the little boys at the windows or on the pulpit stairs.

We wish that parents would be considerate enough not to send their children to commencement to crowd out intelligent and respectable strangers. There were in the Centre church on Wednesday, probably three hundred little girls, who occupied many of the best seats, when they ought to have been at home jumping the rope or marking their samplers. Neither girl nor boy under fourteen years of age, ought to be admitted into the house on Commencement day.

It was pleasant to see the tone of moral and religious sentiment and the manly feeling which characterized the performances of the day. Many of the graduating class were hopefully the subjects of renewing grace in the late revival.

The *Concio ad Clerum* was preached by the Rev. Dr. Perkins, from 1 Tim. i. 15, "This is a faithful saying," etc. To see a man in the 87th year of his age, and in the 64th year of his pastoral work, standing in the pulpit with erect figure and active gesticulation—to hear him with a clear, unbroken voice preaching an extemporaneous discourse, methodical, connected, and including a comprehensive survey of the gospel scheme—was something to be remembered by all who were present. Dr. Perkins is believed to be the oldest pastor now performing the pastoral work, in the United States,—probably the oldest in Christendom.

ORDER OF EXERCISES

AT THE ANNIVERSARY OF THE THEOLOGICAL DEPARTMENT IN YALE COLLEGE, AUGUST 18, 1835.

AFTERNOON.

Sacred Music.

Prayer.

1. How can Christians of this country, act most effectually for the Conversion of the World? ERASTUS COLTON, Hartford.

2. T
W. O
3. T
Winfel
4. M
ington.
5. O
STREET
6. C
delphia
7. F
North
8. "
Montro
9. T
FORD,
Sacr
10. T
Gailfo
11. C
isted a
WARD
12. C
ton, M
13. M
Presby
14. C
anon.
15. C
Cathol
Gibber
16. C
posed
Goshen
Sacr
Pray

AT CO

1. S
2. P
3. S
Warre
4. C
by Hu
5. I
tremes
ristow
6. C
eiple i
H. Ho
7. H
and th
BROUG
8. C
NENE
9. L
cox,
10. L
feelin
ANDE
11. L
theor
life."
12. C
by E
13. C
ion of
Rame
14. C
15. C

2. The Manner of Paul as a Preacher. HEZEKIAH W. OSBORN, *Candor, N. Y.*
3. The Consistency of Truth. HENRY B. ELDRED, *Winfield, N. Y.*
4. Metaphysical Theology. GEO. TOMLINSON, *Washington.*
5. On Sublimity in Character. THOMAS J. BRADSTREET, *Dunvers, Mass.*
6. Christ as a Teacher. WM. W. TAYLOR, *Philadelphia, Pa.*
7. Faith as a Practical Principle. WM. C. FOOTE, *North Haven.*
8. "Odium Theologicum." O. B. BUTTERFIELD, *Montrose, Pa.*
9. The Practical Design of Prophecy. J. FRANKLIN FORD, *Alexandria, La.*

EVENING.

- Sacred Music.
10. The Criminality of Error. THOMAS DUTTON, *Guilford.*
11. On the Knowledge of a Future State which existed among the Hebrews before the Captivity. EDWARD E. SALISBURY, *Boston, Mass.*
12. The Obligation of Deists. A. A. HARDY, *Boston, Mass.*
13. An Examination of the Scriptural Argument for Presbyterianism. JULIUS A. REED, *East Windsor.*
14. On Self-love. SAMUEL G. BUCKINGHAM, *Lebanon.*
15. On the Means of Preventing the Extension of Catholicism in this country. CHARLES T. GILBERT, *Gilbertsville, N. Y.*
16. The Scriptural View of Divine Influence, as opposed to Pelagian and other Views. EPHRAIM LYMAN, *Goshen.*
- Sacred Music.
- Prayer.

ORDER OF EXERCISES

AT COMMENCEMENT, YALE COLLEGE, WEDNESDAY, AUGUST 19TH, 1835.

FORENOON.

1. Sacred Music.
2. Prayer by the President.
3. Salutatory oration, in Latin, by JOHN L. TAYLOR, *Warren, Con.*
4. Oration, "on the poetry of moral sentiment," by HUGH W. SHEFFEY, *Staunton, Va.*
5. Dissertation, "on the alledged tendency to extremes at the present day," by CHARLES L. MILLS, *Morristown, N. J.*
6. Oration, "on the influence of the voluntary principle in the support of religious institutions," by JAMES H. HOWE, *New York.*
7. Dissertation, "on the connection between science and the missionary enterprise," by AMOS S. CHESBROUGH, *Stonington, Con.*
8. Oration "on the characteristics of genius," by NEHEMIAH BUSHNELL, *Saybrook, Con.*
9. Dissertation "on party spirit," by WM. W. WILCOX, *Madison, Con.*
10. Dissertation, "on carrying the warmth of early feeling into the active employments of life," by ALEXANDER S. JOHNSON, *Utica, N. Y.*
11. Oration, "on the prevailing tendency to exclude theoretical knowledge from the common concerns of life," by THOMAS A. THATCHER, *Hartford, Con.*
12. Dissertation, "on the progress of improvement," by EDWARD W. SMITH, *Stamford, Con.*
13. Oration, "on the influence of a diversity of opinion on the interests of truth," by SAMUEL W. FISHER, *Ramapo, N. Y.*
14. Dialogue, by JOHN BROCKLESBY, *Avon, Con.*
15. Sacred Music.

AFTERNOON.

1. Sacred Music.
2. Oration, "the prevailing prejudice against speculative philosophy," by JOHN BROCKLESBY, *Avon, Con.*
3. Oration, "on personal independence, as a characteristic of our countrymen," by JOHN C. SMITH, *Stamford, Con.*
4. Colloquy, "on strong appeals to a love of excitement, as characteristic of imaginative literature at the present day," by GEORGE W. NICHOLS, *Bedford, N. Y.*
G. A. OVIATT, *Bridgeport, Con.*
G. W. NICHOLS, *Bedford, N. Y.*
5. Oration, "on discouraging views respecting modern literature," with the Valedictory Address, by CHARLES A. GAGER, *Bazrah, Con.*
6. Degrees Conferred.
7. Prayer by the President.
8. Sacred Music.

The degree of Bachelor of Arts was conferred on the following young gentlemen; alumni of the College:—

John Stearns Abbot, Josiah Abbot, D. L. Adams, Ebenezer B. Adams, E. A. Anderson, Jared A. Ayres, Aaron C. Beach, William C. Bissell, Edward Spencer Blake, J. C. Briggs, Louis Bristol, John Brocklesby, Edward Buck, Wm. Gaston Bullock, Nehemiah Bushnell, Daniel Butler, Amos S. Chesebrough, Henry Clark, A. M. Colton, Christopher C. Cox, John Davis, Samuel R. Davis, Howland Daves, T. Dimon, John Varick Dodge, Edmund Dwight, Joseph Brush Fenton, Samuel Ware Fisher, Charles A. Gager, Samuel Galpin, S. L. Gardiner, Ashbel B. Haile, Charles L. Hequembourg, Joshua Hill, James Hervey Howe, Nathaniel S. Howe, Alexander Smith Johnson, Frank Johnston, Osbert B. Loomis, William McLellan, G. Wilson McPhail, Charles L. Mills, Ethelbert Smith Mills, George Lewis Mills, Algernon Sidney Mitchell, George Warner Nichols, Horatio Smith Noyes, G. W. Olney, George A. Oviatt, Ariel Parish, William H. Platt, George P. Prudden, A. H. Robinson, John Edward Seeley, John F. Seymour, Hugh W. Sheffey, Charles S. Sherman, Edward William Smith, Henry Smith, J. Cotton Smith, Aaron Snow, Gustavus Spencer, Caleb Strong, Alfred Stubbs, Thomas B. Sturges, John L. Taylor, Thomas Anthony Thatcher, Hugh Walsh, Edward Warner, William W. Wilcox, Charles Wright, William Wright—73.

The degree of Master of Arts was conferred on 21 gentlemen, alumni of the College.

The degree of Master of Arts was likewise conferred on W. McKee Dunn, of Indiana College, and Samuel Hopkins, of Amherst College.

The honorary degree of Master of Arts was conferred on the Rev. Benjamin M. Hill, the Rev. Nathan Burton, and the Hon. George W. Lay.

The degree of Doctor of Medicine was conferred on the following alumni of the Medical Department:

Jeremiah Packer Bliven, Joseph W. Camp, Joseph Corwin, Daniel B. Cutter, Henry A. De Forest, Eli Hall, Daniel Holt, Geo. Hubbard, William A. McCormick, Elijah B. Middlebrook, Phineas T. Miller, Andrew Murray, Benjamin B. Spalding, Morgan Stuart, Alvan H. Turner, Henry V. Padmore, and John A. Totten.

The honorary degree of Doctor of Medicine, on the recommendation of the Medical Society, was conferred on William Hyde, Nathan Shelton, Lyman Catlin, and Charles Eldridge.

We are informed that from sixty-five to seventy have entered the next Freshman Class, and twelve into the Sophomore Class.

From the American Tract Magazine.

THE VOLUME ENTERPRISE.

From Rev. Luther Halsey, Professor W. Theol. Sem., April 1, 1835.

The project contemplated is noble and desirable, and, I pray God, may be undertaken and accomplished. The volumes are exactly those which ought to be the "*Family Library*" of every habitation throughout our land; I might add, throughout the earth. The latter, I hope, will be your aim. There is a certain exhibition of divine truth to be accomplished—a distinct moral revolution, which, though we should more naturally expect it from the pulpit, I believe is rather to be expected from the Tract Society. The Reformation was an eruption, and necessarily attended with liabilities to give a peculiar cast to the exhibitions of truth. The public mind, from that time to this, has been addressed rather in relation to the papal, or some ecclesiastical system to be espoused or renounced, than in relation to the moral government of God. Your peculiar organization requires you to confine yourself to *this*, compared with which every interest of man is secondary. A set of Tracts and volumes which are detached from the bias of ecclesiastical polity, and bring the reader to view the Bible as addressed to the sinner—defining his character, danger, and only hope in God, through Christ—accustoming the sinner and saint to self-examination in reference to his personal interest in the gospel, irrespective of any concern in the ecclesiastical systems which are conflicting for his partiality—are infinitely desirable, next to the gift of the pure Bible without note or comment. The pulpit slowly abandons its polemic aspect, because it depends for patronage and character on ecclesiastical taste and fashion. Ecclesiastical interests, also, are constantly rising to tempt the preacher to the secondary aims. Theological seminaries, where errors of every age and form are explored, perhaps are liable to strengthen the polemic rather than practical character of the ministry. Even revivalists are often pushed to indiscretions, and produce inveterate attachment to the errors they designed to cure. The Tract Society seems to me the very engine of Providence to furnish a remedy: deliberate, rational, evangelical, abiding and universal in its agency, I trust in God it will, with the Bible, heal the world, and bring other instrumentalities into coincidence with its spiritual aim.

Your volumes are, in this region, acceptable. The only difficulty is *diffusing* and *praying* for them. In the interior I find that, extensively, the families realize but rarely enough money to meet their current expenses, and most of these are met by barter. It is often easier to raise \$100 in cattle than \$10 in cash. The only mode that seems feasible, is to organize a society at the centre, (e. g. Pittsburgh,) to raise \$300 or \$500 for the purpose of creating a stock in books, and hiring a "*Colporteur*," who may, with a one-horse wagon, carry out among the hills the books, and vend them on such terms as may assist in defraying the cost of books and service. By visits and arrangements he may, and if prudent and zealous will, succeed by degrees in getting the whole price of the books sold. Several such vendors might be distributed through certain defined tracts of this region, report, and be controlled by the central committee. If this be not adopted and successful, I see no way left but relying on the heavier pecuniary aids of the more monied, (i. e. the eastern and middle,) sections of our country to supply deficiencies.

On the whole, I think the experiment ought to be made. It is *noble*, it is *desirable*, and must be undertaken and accomplished at some time, and why not begin now? The action of mankind is always more orderly, spirited and effective, when they have before them some definite, grand and prospective object, which admits at the same time of social exertion. Thus the

constant efforts of your Society will be excited, and the benevolent and social training of all parts of our community will be going on. Christian charity is dependent on principle and exercise. In carrying forward the experiment, principle will be cultivated, and exercise will enable it to triumph over sloth and selfishness, and become a habit of doing good. The same collateral advantage will result to society as to individuals, in whom we find that mental occupation in one good thing elevates the mind and diverts it from a thousand petty passing follies. One thing is certain, and often excites me, "*While men slept, the enemy sowed tares.*" The Lord guide and strengthen you, that the "*work of our generation*" may be done, and well done. No Christian should serve God "*with their whole heart*" more than republicans, for their personal and political importance exposes them to a political enthusiasm; among whom, if religious enterprise be not equally diffused and exciting, moral deterioration goes on with tremendous rapidity. "*Ye are the salt of the earth.*" God save us and our country.

From the Boston Recorder.

LIVING CHURCHES.

We request the attention of preachers, the the beginning of the letter of Professor Halsey, on our first page. The American S. S. Union, in their last Report, expressed the same thought in a different form:—*that a complete Christian character may be formed on the basis of those truths which all true Christians believe.* But we must explain.

Calvinists hold the doctrine of the "*perseverance of the saints*." The Methodists deny it; but every pious Methodist prays that God would preserve him from sin. The view of God which encourages this prayer, every intelligent Calvinist knows, is only another form of his doctrine of the "*perseverance of the saints*." They both, therefore, hold the same essential truth; though they *dispute* in different words. Now, it must be, that this doctrine can be so expressed, or exhibited, that both will recognize it as true,—as a part of their own Christianity. Indeed, it is so exhibited, when the pious Methodist prays for preserving grace, and the pious Calvinist sees his own doctrine in that prayer. And it must be capable of an exhibition, in which all real Christians will recognize it as true,—as verified by their own Christian experience,—that experience which they have compared with the Bible and found to be Christian. The doctrine, thus exhibited, is exhibited in its purity; divested of those forms of expression in which it has been clothed by the peculiarities of individual minds. It is not something a little different from what any Christian has yet held. It is just what they all have held, better expressed,—so that each of them can say with truth, "*that is just what I meant.*" The doctrines which are not capable of such an expression—which some real Christians believe and others do not—are not essential to Christianity; and we could prove, were this the place, do not contribute to the perfection of the Christian character.

In times of revival, it is notorious, Christians of different denominations feel a strong tendency to unite. The close observer has doubtless noticed, they are drawn together, not only by a common object, but by their common love for the truths then most before men's minds. Whoever preaches, these essential doctrines of Christianity are the theme; and these are exhibited, not in the form given them in the theological disputes, but in that form in which Christians generally know them to be true—as they lay in Christian experience—as all hope that the anxious sinners around will soon embrace them.

We ask, how is the preaching of these truths, in this form, related to the revival? As its consequence, or as

in cause
preacher
never w
abandon
life of t
Suppo
begin u
would i
doctrines
would b
sequence
most pro
val, or t
poetry.
so long
churches
gin to f
their doc
towards
There
principal
They pre
colored,
those of
standing
verts, or
had not
testimon
but they
that their
quite imp
blessing
with the
rican Tr
constitut
If any
too nar
obliged t
out by r
examinat
and it is
vital tru
fear. L
studied
as they
vessel, s
up into

We c
server, f
of the
good in
Upon
more th
try,—th
language
have be
with ou
not be c
of warn
been m
far as p
to be ev
show th
tively c
termin
It does
the con
and ch

in cause? Doubtless the revival brings and keeps the preacher closer to these truths; but, without them, it never would have commenced; and when they are abandoned for other topics, it will end. They are the life of the revival.

Suppose that all the ministers in Massachusetts should begin next Sabbath, to preach in this respect, as they would in time of revival,—confining themselves to those doctrines, and those forms of exhibiting them, which would be appropriate then. What would be the consequence? They must not preach heartlessly. They must preach with their whole heart, as in time of revival, or they will condemn themselves as guilty of hypocrisy. Suppose they continue to do this, henceforth as long as they live. Should we not have *living churches*? Suppose that, after a time, some should begin to feed their flocks with other food. Would not their flocks grow faint, and languish, and their life verge towards extinction?

There are some on whom, in time of revival, the principal we have spoken of acts but very imperfectly. They preach the truth; but it is the truth mixed, or discolored, or distorted, by their own peculiarities, or those of their party. The truth takes effect, notwithstanding this fault. But either they make fewer converts, or their converts are worse Christians, than if it had not been committed. They take the revival as a testimony from God in favor of their peculiarities; but they grossly mistake the matter. It only proves that their peculiarities are not so bad, as to render a revival quite impossible; not bad enough entirely to nullify the blessing of God on the truth which they preach along with them. If they would preach only what the American Tract Society might publish without violating its constitution, they would do still more good.

If any think that such rules would confine them within too narrow bounds, and that they should soon be obliged to stop preaching, for want of ideas not worn out by repetition,—we advise them to lose no time in examining their own spiritual condition. They need, and it is their duty, to be better acquainted with the vital truths of the gospel, than is consistent with such a fear. Let them examine themselves by these truths, and study them, and pray over them, and practice them, as they ought, and they will not find them a shallow vessel, soon exhausted, but “a well of water, springing up into everlasting life.”

AGITATION.

We copy the following from the Charleston Observer, for the sake of showing the actual tendency of the Anti-Slavery party's efforts, so far as doing good in the South is concerned.

Upon the subject which now engrosses,—perhaps more than any other, the attention of the whole country,—there is a recent commentary which speaks a language not easily misinterpreted. The agitators have been told again and again, that interference with our domestic rights and local institutions would not be endured. But they have not heeded the voice of warning. They *have* interfered, and they have been met too by the whole body of the people. So far as public proceedings have been held in reference to the plans and arts of our disturbers, they have evinced but little external excitement; yet enough to show that while the spirit of the people is comparatively calm and deliberate, it is also vigilant, and determined, and ready for action upon any emergency. It does not require a prophet to foretell what must be the consequence of persistence, in efforts of the kind and character, such as Garrison, Thompson, &c.,

advocate and sustain. They have been told that they were injuring the whole African race, both bond and free—and facts prove it. They have been told that they were severing the cords which bind together our sacred compact, and yet they persist in their frenzied course. And still darker scenes are looming up in the prospect before us. We will not name them—but for the sake of humanity, and religion, and peace, we beg to be spared from the consequences of this misguided philanthropy.

No doubt some are engaged in this work under the full though false impression that they are doing God service; just as multitudes followed Peter the hermit in a crusade at once the most expensive, and bloody, and cruel, and useless. But, if actuated at all by the dictates of philanthropy, let them seek some other channel for its exercise. They can do no good—they have already done much harm by their interference with our concern; and now, all that we ask of them is, that they let us alone. And this is not the language of one, or of a few, but of the whole South. There are no parties upon this question.

A SAD DOMESTIC HISTORY.

Proctor ——— was the son of Mr. B——, former proprietor of a township of land in one of the United States. His early youth was marked by no species of depravity. He was educated at Cambridge and though averse to study, his native talents won for him in due time the honors of a graduate.

But his volatile genius could not be confined to a learned profession, and at his own request, his father furnished him with a supply of English goods, to commence business as a merchant in B——. Here he became acquainted with Mary S——, a young woman of more than ordinary beauty and accomplishments. Known to be of an affluent family, he was every where received with deference as the favored and approved admirer of Mary S——.

He seemed to have made a league with the “god of rosy wine,” for though always his votary, he had as yet been able to conceal this fact. To do this, was in those days easy, for the social glass found its place in almost every family circle. But, though no one said, “P—— drinks too much,” yet his business soon became deranged, and his indulgent father was called on from time to time to advance large sums of money. Time after time did he yield to the solicitations of his prodigal son, until he found that if he continued his munificence, his own large estate would be encumbered. He refused any longer to mend his “broken business” and poor Proctor, by his own indiscretion deprived of employment, seemed more than ever devoted to the maddening indulgences of inebriety. All this soon came to the ear of Mary's father, who wisely considered that a union with P——, would by no means secure the happiness, of his child. He accordingly informed P., that unless he should immediately, from an idler and debauchee, become a man of business, he must cherish no hopes of union with his daughter.

Here, for the first time, flashed upon the mind of P. the conviction that he must change his course, or be hopelessly ruined. He went to his father and with all the eloquence of true contrition, implored his forgiveness for the past, and his assistance for the future

but only on condition of thorough reform; but with a frank acknowledgment of past indiscretion, he not only owned the necessity, but made the most solemn promises of amendment.

But alas! *Total abstinence from all that can intoxicate*, was not then deemed necessary, even for those whose moral strength had been all destroyed in the contest with the demon of drunkenness. The sequel will show how futile were engagements and resolutions, where wisdom was wanting to keep the enemy wholly without the gate.

Mr. B., having never before seen so much contrition in his son, and knowing his capacity for business, again furnished him with money, but with this injunction that if he spent it with riotous companions, never to enter his door again. Proctor nodded assent, and departed for B——, that grand emporium of virtue and vice.

"Rare news in the Sentinel," said landlord H., as he saw Proctor crossing to the opposite walk, as if to avoid a spell. The hurried tone of P.'s answer, alarmed the worthy landlord, and convinced him that something must be done.

"Then you do not take much interest in the news to-day? At any rate come in and try the flavor of my French *Noyeau*." One glass, thought Proctor, will not unfit me for business; and I will take but one. The landlord discovered a shrinking, and almost abhorrence, on the part of his victim, as he entered again his former haunts; but with the aid of his faithful adherents, all was soon reconciled, and Proctor drank deeper than ever of the maddening bowl.

How, in five days, he spent the sum of \$300, is not known. He might have gambled, or had the landlord, when he robbed him of his reason, taken his purse also, it would have been just as kind; but be that as it may, it is certain that the sixth day after he left his father, destitute of money, he enlisted as a marine, took his bounty money, and purchasing with it a female mourning suit, sent it with the following letter, to the door of Mary S.

"To Mary S.

I have taken my pen to write; I have laid it down; I have taken it again and again. How shall I in the distraction of my soul, set down my last farewell? The fatal fascination of liquor has undone me. I have but one more draught to drink, that must give me energy in my last extremity. I had determined on a reform; but the demon intemperance, has like a staunch murderer, pursued me, till hopeless, a wretched alien from my father's house, (for I dare not enter his door again) I determine on suicide.

My parents will have another cause to ———, but I stop. They are not blameless; wine and cordial were the beverage of my infantile days; no wonder that in manhood my spirits were buoyed up by brandy.

What awaits me in futurity, I know not; yet I believe the doom of the self-murderer, as pronounced in Holy Writ; but hell flames cannot be worse than what I now feel.

I have but one request; wear for me the habit of mourning,—refuse me not. Our separation is eternal; for when you shall have left this world, an impassable gulf will forever part us.

P—— B——."

At what hour he returned to K. is unknown, but early on the morning of the seventh day after he had left his father, Mr. B. was called out to see the dead body of his only son, suspended from the limb of an apple tree but a few rods from his door. It is easy to imagine the grief that overwhelmed this once happy family.

A rapid decline seized the delicate frame of Mary S——, and in five months she was at rest beyond "that borne from whence no traveler returns." Mrs. B—— lived two years, a prey to the most violent grief, and towards the close of her life, was deranged, talking incessantly of her son. This is not a fabrication of the fancy, but a statement of truths, which hundreds can attest. S. T.

EFFECTS OF COLONIZATION.—Rev. Mr. Williams, the colored Methodist missionary, and lately Vice agent of the colony of Liberia, has recently commenced his labors among the natives. He thus speaks of his labors, which we hope will be continued.

N. Y. Evang.

During the protracted residence of the commissioners at the court, I employed my leisure time in teaching a school of fourteen persons, from the ages of seven to fifty. Their proficiency was truly astonishing; and in the space of six weeks, boys who had never seen a book, or could speak a word of English, were in words of five syllabass. Their attention was most regular; and their deportment correct, exhibiting no restlessness to the requisite confinement and labor of application. The eldest pupil was a Mandingo, who when he found it difficult to retain the English sound, would write it in the Arabic character, and by that means was enabled to pronounce very accurately. The explanation of words, through an interpreter, afforded him great pleasure, and his ambition was very much stimulated when he was informed that by a little labor he would soon be enabled to read about the Saviour.

FRANCE.

It gives us much pleasure to inform our readers, that a Baptist Church has been constituted at Paris by the instrumentality of our esteemed missionary, Mr. Willmarth and several individuals subsequently added to it by baptism.

In a letter dated Paris, May 21, he writes, "On the 10th inst. we constituted a little church, adopting the summary of Christian doctrine and taking the engagement recommended by the Committee; and then we proceeded to commemorate the dying love of our Saviour. It was a blessed season to my soul, and I trust to the souls of all present." "You will be pleased also, I doubt not," he adds, "to learn that I had the happiness of baptizing four individuals in the name of the Father and the Son and the Holy Ghost. This occurred at Versailles, the 12th inst. two days after the formation of our little flock. Br. Dusart was present, and took a part in the exercises. The scene was an interesting and profitable one to all present, and will, I trust, be the means of promoting essentially the piety of our brethren and sisters.

Am. Baptist.

An extra

To re- must be the fami- tion and useful kn- Home, to cheerful delighfu- it: so th- the fresh- son, the- with fou- means u- so?

The tr- able foot- surround- ing the v- lence:— counten- inmates convers- on the p- at propo- thrice d- might b- and rati- of the k- subject t- youth; our hap- mon sto- of all th- ly recur- are thus- be regat- made as- the grat-

And s- such an- istic and- rifice th- have be- children- feeling- means t- cise of- delibera- associat- which t- which- delightf- All th- or some- because- sections- or app- parents- more t- means- member- that ma- er to fo-

"TO

Reas- how m- threaten- slavery

THE FAMILY STATE.

An extract from the *Every Day Christian* by Rev. T. H. Gallaudet.

To render the family state what it should be, pains must be taken, constant and unwearied, by the heads of the family, to make it the scene not only of subordination and good order, but of improvement in interesting, useful knowledge, and of rational, innocent, enjoyment. Home, to be an attractive spot to the buoyancy and cheerful vivacity of youth, must be made pleasant and delightful. It must have a hallowed charm shed over it: so that, even amid the novelties and fascinations of the fresh, and fair, and beautiful world around him, the son, the clerk, the apprentice, may turn to it at all hours with fond anticipations of his quiet joys. Are effectual means used by parents and heads of families to make it so?

The table may be spread with wholesome and agreeable food, dealt out in liberal abundance to those who surround it. But it not unfrequently happens, that during the whole meal, there is a profound and demure silence;—no kindly greeting of interest, no smiles of countenance, no pleasant tones of voice to welcome the inmates of the household;—no cheerful and improving conversation; no remarks or enquiries, to draw it forth, on the part of the diffident; no innocent sportiveness, at proper times and occasions. Such seasons occurring thrice daily, and more than a thousand times a year, might be made greatly subservient to the improvement and rational enjoyment of the family, to the cultivation of the kind offices of courtesy among its members; a subject surely not to be neglected in the education of youth; to the inculcating of the important lesson that our happiness is best promoted when we make common stock of it, and to the entwining round the hearts of all the ties of domestic affection. But such frequently recurring seasons, full of these golden opportunities, are thus often lost, and worse than lost;—for they will be regarded as seasons of constraint and gloom, and made as short and hurried as the demand of appetite or the gratifications of the palate will permit.

And so they are made to a very great extent; and to such an extent, that it has become a national characteristic and reproach. In incurring this reproach we sacrifice the domestic advantages and enjoyments that have been mentioned; the occasion of teaching our children many useful lessons of politeness, of kindly feeling, and of the minor morals; the benefits by no means to be overlooked, of that more healthful exercise of the digestive organs which slower and a more deliberate eating would produce—and those agreeable associations, not of an animal but an intellectual kind, which might be shed around the family board, and which would lend no ineffectual aid in rendering home delightful.

All this may be regarded by some frugal housewife, or some calculating man of business, as a small affair, because time is money, as a small affair. But the affections of a group of children and youth, and of clerks or apprentices, if this will aid in securing them to the parents and heads of the family, are worth something more than dollars and cents—and as trifling as the means employed in doing this may seem, let it be remembered, that life is made up of little things, and that many small and delicate links must be put together to form the golden chain of domestic love.

"TO THE SWORD, TO THE PESTILENCE, AND TO THE FAMINE."

Read the 34th chapter of Jeremiah. Consider how many of the evils that we now suffer or that threaten us as a people, arise from the existence of slavery among us. Horrible anarchy and bloodshed

at the South; jealousy and ill-will between different sections of the country; a consequent want of free and confiding intercourse in labors of Christian love; at least one half the evils and causes of party spirit and political contention; a spirit of discord among Christian brethren—alienation of feeling, distrust, evil surmises, slanders; a breaking up of that unity which is strength; a waste, and worse than a waste of moral power among good men, by exerting it to the disparagement of each other; a distraction of mind and heart and effort from the great interests of Christ's kingdom; revivals interrupted, piety debased and chilled, the spirit of self sufficiency, arrogance, and contempt, among the followers of the Meek and Lowly;—these are some of the evils bro't upon us as a people, by our sins in relation to slaveholding. Does it not seem that God is ready to give us up, for our inconsistencies and sins, "to the sword, to the pestilence, and to the famine"? Has the word gone forth? Is the curse already upon us? What is to be done?

In the first place, each soul must possess and manifest the spirit of deep penitence. 'Ye have sinned—even this whole nation.' This will keep down all arrogance and self-sufficiency, and by bringing every heart low before God, subdue the spirit that finds its most natural expressions in fulminations against a brother. We shall then be ready to forgive each other; more slow to think evil of others than of ourselves; ready to listen with candor and teachableness to advice, admonition, expostulation, or reproof, from those who differ from us; slow to take offence, careful never to give it.

2. Christians must be prayerful. God alone can save us from even the temporal consequence of our sins. By this time, it would seem, every pious soul must feel this deeply.

3. There must be vastly more effort to attain and diffuse the spirit of Christ. Whatever we may do in another spirit will be of no avail; it will mar the whole work; it will grieve the Spirit of God; it will hasten our destruction. That heavenly Love that brought Christ into the world to suffer and die for his ignorant, sinful, degraded, polluted enemies, is the only hope of our country. Oh! how much has he to answer for, who encourages any other spirit in the church! Let this spirit, unalloyed, pervade the church perfectly, and it will diffuse itself through the land like a holy leaven. It will become the 'salt' that shall preserve this nation.

We entreat the reader—however, among the various parties of the day, he may have been connected—for Christ's sake, for the church's sake, and for his country's to think seriously and prayerfully on these things.

PREACHING.

Brother Minister, how long is it since you preached a sermon about God? Not a sermon in which something was said about God incidentally, but a sermon, of which God was the great subject? How long since you preached a sermon about Christ? How many of either have you preached within a year?

Were we called upon to name, at this moment, the characteristic fault in the preaching of even good men in this age of the world, we should say that it does not sufficiently magnify God, either as the Father

er, the Son, or the Holy Ghost. We much too seldom hear a sermon, the object of which is, to make the hearer feel how great God is, and to make all created things appear as nothing before him. We hear much about men, and their nature, and their capacities, and their susceptibilities, and their duties; about the church, and its responsibilities; about means and their fitness to produce results, and the duty of using them, and the certainty of a blessing if they are used; about privileges and efforts; about the state of the world, facilities for doing good, the "signs of the times;" and much on themes still more trifling than any of these; but we have sometimes, from Sabbath to Sabbath, been made to fear that preachers had almost forgotten to meditate on God at all.

Perhaps we have been peculiarly unfortunate, and the age is not so bad as we fear it is. Yet it may do no harm to start the inquiry, whether more thinking upon God, as he is in himself, in his own glorious attributes, in his eternal and ever blessed dominion over all things, would not be well.—It may not do injury to ask whether the age is not growing self-complacent and self-sufficient, for want of such meditations; whether prayer,—the earnest application of the soul to God, for that which we desire, and which we feel that we have not this power to secure, and for the reception of which we must rely upon the good pleasure of God,—whether prayer is not losing its nature, and becoming an exercise of another kind, for want of such views of God; whether faith, too, is not losing its nature, and instead of reliance on God, turning into reliance on the state of the world, and the use of means, and the prayers of Christians, and whether other traits of Christian character do not suffer from the same cause.

In connection with these inquiries, it may be useful to remark that whatever the soul recognizes as necessary and eternal truth, comes upon the soul with a higher authority, and sways it with more unquestionable power, than any statements concerning matters of fact, resting on the testimony of fallible men, or even of our own fallible senses.—The things of the spiritual world,—truths which we see to be necessary truths, and the state of our own spirits, which we know by our own consciousness, may be neglected or forgotten; but when brought fully to the mind's view, they ever make their authority to be felt; and the soul must yield to them, or they will inflict upon it some of the pains of hell. But the statements of mere men, concerning "things that are seen," that shall soon pass away, that are ever changing, and are deceptive in their appearances, even while they last, may be doubted, denied, and even despised.—*Boston Recorder*.

DUTIES OF A CHRISTIAN TRAVELER.

TO HIMSELF.

1. It is the duty of a Christian traveler to carry his religion with him, so that it may appear in his conduct and conversation, wherever he may be, that he is a follower of Christ.

2. To consider often, that the life of a traveler necessarily exposes Christian character to almost double the temptation that any one ordinarily meets with in quiet life at home.

3. To set a double guard at the door of the lips—to turn away the eye from alluring vice—and to withdraw the foot from every doubtful path.

4. To watch the heart with double diligence. To maintain, with scrupulous fidelity, the private reading of the Bible, and secret prayer. To allow nothing to interfere with the duty of daily communion with God.

TO CHRISTIAN STRANGERS.

1. To find them out. His own ingenuity, if he loves a fellow Christian, will suggest a thousand ways to do it.

2. To treat them as politely and affectionately as if they were relatives. To study attention to them. To delight to communicate information that will contribute to their happiness, and show an interest in them.

3. To get acquainted with their christian feelings. To sympathize with them, and to communicate whatever may contribute to encourage, animate, and comfort them.

4. To unite with them in doing good to others. To help every thing calculated to promote religious influence.

TO OTHER TRAVELERS.

1. To treat every body with so much true politeness, that any Christian in the company would feel gratified to have it known, that that person is a Christian.

2. To give conversation a useful turn. To get information—to impart it. To seek opportunities to put an "apple of gold, in a picture (or basket) of silver."

3. To study human nature, to seek out suffering, and pay especial regard to the poor, the afflicted, and to any person in the company who is especially neglected. To defend the absent. To take the part of the weak. To interest all children, and to seek to make good impressions on their hearts, which will never be effaced.

4. Never to obtrude religion, and never to shrink when the cause is assailed. To say nothing in praise of our own denomination, but to speak well of all others, and endeavor to do good to them and their objects.

5. To conciliate friends,—soothe anger,—to be a real peacemaker. Not to intermeddle, not to be inquisitive, but very carefully to improve every favorable opening to do good actions, to speak good words, and to prevent unhappy things occurring.

S. S. Journal.

The following is from a highly respectable source;
Troy, July 20, 1835.

E. C. DELAVAN—Dear Sir—You may recollect that, while on board the boat from Buffalo to Niagara Falls, I alluded to a case of delirium tremens which had just occurred, before my leaving this city, from the frequent use of Strong Beer. Since my return, I have made further inquiries. The physician who attended the man informed me that it was a most decided case, and was the second attack. The person is a laborer in one of the breweries in this place, and but for his inordinate attachment to this intoxicating drink, would be a useful and respectable man.

His case is
brink of t
me, sir, th
portance o
temperanc
as alcohol

We learn
society of
in Flushing
and dolla
least purpo
for differe
The Mo
The Mo
New Y
Society
fema
To the
Colore
The re
paid, is t
Friends'
are inform
scrupulous
penses, in

An int
under the
ing statis
ment ho
of the ea
puts dou
and sev
make it
fions. I
subdivisi
Chris
Boud
Mahon
Brab
Judah
All of
Th
Catho
Gree
Proto
The
of Oma
Turks
other.
hism ar
bere th
ment o
countri
four hu

C
Of t
apply
gives s
evenin
"M
sweet
true.
trouble
same

[Aug 1835]

His case is considered hopeless; he reels upon the brink of the drunkard's grave. It has occurred to me, sir, that this case is but another proof of the importance of excluding all intoxicating drinks in the temperance pledge. Alcohol in beer is as pernicious as alcohol in whiskey.—*Temp. Intell.*

We learn that Nathaniel Smith, a member of the society of Friends, who lately died at his residence in Flushing L. I., has bequeathed about fifty thousand dollars, being the half of his estate, to benevolent purposes. Besides several legacies to the Friends for different purposes, he left to—

The Methodist Missionary Society,	\$3,000
The Moravian Missionary Society,	3,000
New York Orphan Asylum,	3,000
Society in New York for indigent and aged females,	2,000
To the poor in Flushing,	4,000
Colored Methodist Church in Flushing,	500

The residue of his estate, after all the legacies are paid, is to be divided among the American Bible, Friends' Bible, and American Tract Societies. We are informed that for several years, Mr. Smith has scrupulously expended all his income, beyond his expenses, in charity.—*S. S. Jour.*

An intelligent writer in the National Intelligencer, under the signature of Tacitus, gives some interesting statistics of the religion of the world. His statement however, of the sum total of the inhabitants of the earth, is below the estimate usually given. He puts down the whole population at seven hundred and seventy-four millions; most statistical writers make it between eight hundred and a thousand millions. He gives the following table of the religious subdivisions of the whole:

Christians,	250,000,000
Bouddhism,	200,000,000
Mahomedans,	100,000,000
Brahamism,	70,000,000
Judahism,	4,000,000
All other religious Teitichism,	140,000,000
The Christians are divided as follows.	
Catholicism,	139,000,000
Greek Church,	62,000,000
Protestant,	59,000,000

The Mahomedans are divided into two sects, those of Omar and Ali, represented respectively by the Turks and Persians, and inveterately hostile to each other. The vast number under the head of Bouddhism are divided between China and Japan. It is here that there is a numerical deficiency in the statement of the writer; the united population of these countries being generally supposed to be not less than four hundred millions.

CHRISTIAN NEGRO SIMPLICITY.

Of the simplicity with which the Christian Negroes apply the Scriptures to their own cases, Mr. Johnson gives several instances. At one of the Saturday evening meetings, one of them said,—

"Massa, them words you talk last Sunday morning sweet very much to my heart; they comfort me, for true. That time me come to church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh me so sorry for my sin!

Me sit down, and by and by, when you begin talk them words in Matt. ix. 12, you say, "Sick people want doctor; but then people no sick, no want doctor." Me say, "Ah! that true; suppose me no sick, me can't go for doctor." By and by you ask, "Who is sick in this congregation?" and then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah, Massa! what you talk about them, same thing live in my heart; and me say, "Them words God send to me this day!" By and by, you talk about the Lord Jesus Christ; Him the doctor for heart-sick people. Oh them words make me glad! you talk plenty about the medicine he give; and that he take no money—he give it freely. O Massa! that make me so glad. That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take him own blood for medicine, and take all my sin away."

KIND OF MEN THE WEST WANTS.—We want, says a minister already there, men who, like the apostle Paul, will not count their lives dear unto them, so they may fulfil the ministry they have received of the Lord Jesus to testify the grace of God. *Men of age, talents, and piety, whose character and presence will command attention, and whose influence will secure confidence, and mould the minds of the saints, unite the churches, and elevate the feelings and subject of religion, and bring up the denomination to a high standard of moral holiness and benevolent action, are the men now wanted in the field.*

It is stated that the London police reports indicate a diminution in the last year of about one half in the intemperance of that city.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, 5th inst. a son of Mr. Edward Edmondson, aged 3 years.

In this city on the 12th inst. ISAAC GILBERT, Esq. aged 79 years.

On the 13th inst., at the residence of his brother in this city, John C. Whittlesey, merchant of New York, aged 32.

In this city, Hamilton Bishop, the youngest child of E. B. M. and Louisa W. Hughes, aged 1 year.

In this city, an infant child of Mr. Orson C. Warner, aged 7 months.

In Wallingford, on the 12th inst., of a consumption, Richard Whittlesey, aged 19 years, son of J. P. Whittlesey.

In Hartford, Aug. 11th of consumption, Eber Hull, aged 30, formerly of Killingworth, in this state.

In Concord, N. H., on the 29th ult., of consumption, Mr. Alfred K. Gould, a graduate of Yale College, aged 25.

In Lyme, on Tuesday, the 28th ult., after a lingering illness, Sarah Ann, wife of Charles J. McCurdy, Esq. In Boston, Mr. Francis H. Staunton, of the firm of Staunton, Nichols & Whitney; Mr. William Ritchie, 57; William Goddard, Esq. merchant.

In Montgomery, Ala. on the 18th ult. Mr. John Bound, late of Middletown, aged 41.

POETRY.

We make no apology, (as we are sure our readers will feel none to be needed,) for inserting here a translation, by a friend, of one of Uhland's most beautiful poems, in which the spirit of the original is most happily preserved. The poet is speaking of the tradition respecting a lost church, and the occasional sounding of its bell. In this tradition, he finally recognizes the spirit of martyrdom, of self-devotion, of that deep and fervent, all-pervading piety, which once characterized the church; and in the sound of the bell, he hears the voice of conscience, whose tones of solemn monition are reverberating in undying faithfulness.

Ch. Spectator.

THE LOST CHURCH.

Far in the forest's thickly wooded green,
The sound of bells is heard, as from above;
The rush of waters to the dark ravine
Sweeps not more wildly;—yet can none remove
The mists which ever hung upon the sound,
And e'en tradition is in silence bound.

From the lost church, 'tis said, the chime is borne,
And by the wind to this dark forest brought;
The path deserted now, defaced and torn,
How many travelers once with ardor sought!
To the lost church the narrow pathway led,
But every vestige of that path has fled.

As late I wandered to that leafy shade,
Where trodden path no longer marks the sod,
My soul against corruption seemed array'd,
I wept, and longed to find a home with God!
In this lone spot the bell's mysterious voice,
With hollow murmurings seemed to say: *Rejoice!*

Darkness and silence hung on all around;
Again I heard the deep and solemn chime,
And as I followed the unearthly sound,
My soul, exalted, left the things of time;
Thou holy trance! e'en now I cannot tell
How all my being rose beneath that bell.

An age, it seemed, had been vouchsafed to me,
To dream the clouds of sin and sense away;
Clear as the light, a space unbounded, free,
Above the mists, unclouded with brightest day.
How bright the sun! how deeply blue that sky!
And there a minster stood in sanctity.

It shone resplendent in the gorgeous ray,
And winged winds seemed bearing it afar,
The steeple's point had vanished quite away,
Far, far beyond the light of sun and star;
Yet still I caught the ringing of that bell,
With sounds more sweet than ever words can tell.

Yes, from the steeple they came floating by,
Yet not by mortal hand the peal was given;
It breathed of light, and love, and harmony,
Moved by the blessed violence of heaven.
The very sound seemed near my heart to beat,
And drew within that splendid dome my feet.

Oh! how I felt within that sweet abode!
The windows darkly gleam'd with antique hue,
The mystic light o'er painted martyrs glow'd,

And into life the holy portraits grew;
Upon a world of sainted ones I gazed,
I heard the hymn the noble martyrs raised.

Before that altar I devoutly bowed,
And deepest love my all of being filled;
Upon the ceiling heaven's image glow'd,
That golden glory every passion still'd.
But see, the arches of the dome are rent!
Up to the gates of God my eye is bent.

The splendors of that mighty dwelling-place,
Those shining walls!—The crystal silence there!
And wonders which a creature dares not trace!
But let them move the sinner's soul to pray'r.
Oh! ye to whom that solemn bell shall ring,
Take heed, and listen to its murmuring!

From the New Hampshire Observer.

ANECDOTE.

Some time since, several gentlemen had it in contemplation to form a Universalist Society in the town of _____. A rich man of not very nice moral feelings, though of sound judgment, was consulted; and invited to unite in the promotion of this object. O, said he, "it will not do; we are so bad in this town, that we can but just live comfortably under all the restraints of rigid Orthodoxy; and if these should be removed, what would be become of us?"

The Bible in Texas.—A Bible Society has been organized in Texas. The minutes of the annual meeting state that most of the families in the province are destitute of the Scriptures. No one who has any knowledge of the practical influence of Romanism will be surprised at this.

They that deserve nothing, should be content with any thing.

NOTICE.

The subscriber tenders his grateful acknowledgments to gentlemen of the North Congregational Society of New Haven, for the aid they have rendered to the cause of Sabbath Schools, and the favor they have conferred upon him, by the contribution of 30 dollars to the Am. Sab. School Union, to constitute him a life member of that truly benevolent and christian institution.

LEICESTER A. SAWYER.

New Haven, Con. Aug. 14, 1835.

MRS. PAMELIA B. SAWYER, tenders her sincere thanks to the ladies of the North Congregational Society of New Haven, for the favor of being constituted a life member of the Am. Sab. School Union, in consequence of 30 dollars having been contributed to that institution, by them in her behalf.

New Haven, Aug. 14, 1835.

CONTENTS.—No. 12.

Sandwich Islands	175	The volume enterprise.—Living	184	ine.—Preaching	187
Colonization of India	176	Churches	184	Duties of a Christian traveler	188
Extracts from sermons by Rev.		Agitation.—A sad domestic his-	185	Christian negro simplicity	189
E. Beecher	179	tory	185	Obituary	190
The cost of war	181	Effects of Colonization.—France	186	Poetry.—The Lost Church	190
Commencement.—Order of Exercises	182	The family state.—To the sword,		Anecdote	ib
		to the pestilence, and the fam-			